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Biblical Notes.

The Maccabaeian Period. In the *Expositor* for March, 1890, the ignorance manifested by many in the Christian Church concerning the Maccabees and their achievements is deprecated by Canon Cheyne in an article on Psalms 113-118. He ascribes this neglect to the fact that the books which relate this history belong to the Apocrypha. He feels that there is need of acquaintance with these stirring times and with these heroes of faith—in many respects Christians before Christ. The author of the Epistle to the Hebrews, St. Augustine, Gregory Nazianzen, St. Chrysostom, Dante and others have shown the power and beauty of the life of those men. But in English literature and theology almost no use is made of the material of this period. Undoubtedly we need to have our attention called to this history. Clergymen could not only find abundant and choice illustrative material for sermonizing but also profitably occupy time in presenting the history of this age in lectures and sermons.

The Maccabaeian Psalms. Of course this is a controverted subject. Canon Cheyne in the article already alluded to does not hesitate to maintain that there are psalms dating from this period. If this is so, then it will be invested with new importance. It will be necessary for us to study that epoch in the history of the Jewish church with more carefulness than hitherto. Not only is this true, but it will also be another reason for using the history of the times more largely in pulpit work. Before that is the case, however, one must have clear evidence given to prove that the so-called "Maccabaeian psalms" may not reasonably have had an earlier origin. Yet, ought not the interest centering about this period, rising out of this and other related questions, to set Christian students and ministers to studying the Apocrypha with more earnestness and thoroughness?

Psalms 116: 6. The Simple. In the same article Dr. Cheyne calls attention to the special contribution of Psalm 116 to the question of prayer. It is the thought that Jehovah hears and saves the "simple," i. e. those who feel that they "lack wisdom." He affirms that "simplicity in this sense of the word was especially called for at the terrible crisis through which the Church was then passing. No other principle but the simplest faith could possibly have inspired either the prompt resolution or the fearless courage of the glorious six years of Judas the Maccabee." However we may regard this reference of the psalm as a whole, to the Maccabaeian period certainly this passage finds a most appropriate illustration in those times. How fine the thought of the psalmist, how far-reaching in its application! The beauty of such simplicity as this is the highest adornment of character.

Dr. Cheyne adds the suggestive remark that it is not the simple only that